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THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

SEPTEMBER, 1874.

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American Missionary.

VOL. XVIII. SEPTEMBER, 1874. NO. 9.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

OUR COLLEGE RECORD.

[CONCLUDED.]

ATLANTA UNIVERSITY.

By Prof. Walker.

Graduating Exercises—Board of Visitors—Congratulatory Speeches—New Church—Improved Grounds—Library—Help Needed for Students.

The closing exercises of the Atlanta University for the school year of 1873 and 1874, began with the annual examinations on June 22nd and ended with the commencement exercises June 25th. By the act of the legislature granting aid to the University, it was made the duty of the Board of Visitors of the State University to attend these examinations. Members of the board were present every day, and their report to the governor is very favorable. It is now openly and fully acknowledged by even the enemies of the institution that it is in every way a success. Its great power to disseminate right principles, as well as knowledge, is conceded by all. Almost all of the students are teaching during the vacation; yet more teachers are called for than the school can supply.

The exercises of the last day, connected with the graduation of four young ladies from the Higher Normal Course, were well attended, and were exceedingly interesting. First, four young men, who had won the honor in a spirited literary contest, delivered orations that would have been creditable at any commencement. Then followed the equally excellent graduating essays of the young ladies. After the presentation of the diplomas, speeches—very happy and encouraging—were made by several visitors. Among them were Rev. Dr. Wills of Atlanta; Bishop Haven of the M. E. Church, North; Rev. Mr. Woodson, Baptist, from Indianapolis, Ind.; Rev. Mr. Johnson, of the African Methodist Church, Atlanta; and Rev. William J. White, of Augusta, Ga.

The number of students in attendance has not been quite as great as during the preceding year. The principal cause has been, '*hard times.*' Yet the attendance has been such as to give full employment to the usual number of teachers. The health and progress of the students have been good. But the one sad feature of the work this year has been that many have been compelled to leave in the midst of the year for want of means of support. The good people of the North have failed to furnish the usual funds to help the needy. So some of our best scholars have been

compelled to leave. And 'Hard Times' is not the only excuse given for this withholding of aid. Some people say "They have been helped so long that they ought now to be able to help themselves." And yet laborers get but a dollar a day or $10 to $12 per month and board; while the simple expense of board and tuition at the institution is $12 per month. And it must be remembered that many were sold away from parents and friends in childhood, and thus have no father, or mother, to look to for aid and comfort. The writer of this thinks that *too much aid* is damaging to any young man. But how can these orphans of the nation get a thorough education *without any aid*, when few young men at the North reach the ministry without aid from some Education Society? Let benevolent men and women study on this problem, and we think they will be willing that each needy student should have *some* aid at their hands.

During the year a church has been organized in the University, which has greatly promoted the religious interest among the students. It now consists of about 40 members. A new interest in the direction of the ministry has also been developed. This may be accounted for, in part at least, by the labors of the new theological professor, Rev. C. W. Francis, as well as by the formation of the church.

Some progress has also been made in affairs of a material nature. The grounds have been fenced. The larger building has been provided with apparatus for heating by steam. By the kindness of R. R. Graves, of Brooklyn, the library has been replenished, and permanently endowed. The cabinet, and the philosophical apparatus, have also received valuable additions.

All these evidences of prosperity are cheering, and give promise of greater success in the future; *provided* that the Northern friends of this growing institution properly *support it.*

FISK UNIVERSITY.

By Prof. Spence.

Commencement Exercises—Encouraging Statistics of Teaching by the Pupils—Return of the Jubilee Singers.

The closing exercises of this institution for the last scholastic year began on Sunday, May 24th, with a sermon by the Rev. H. S. Bennett, college pastor.

In the afternoon of the same day the pupils of the Sunday-school were examined in the Bible studies of the year. These were a series of lessons on the leading doctrines of the Scriptures with proof texts. Their aim was to fit the students as they go forth, the most of them as teachers, to state their religious beliefs and the reasons for them according to the Scriptures. The exercises were interesting and showed that much careful and successful study had been bestowed upon the lessons.

On Monday, the 25th, classes in primary grades taught by normal pupils were examined. The result of this examination was satisfactory as to the wisdom of continuing practice-teaching in connection with the normal courses.

On the following three days, besides examinations in lower grades, thirty classes were examined in the following grades; Normal, Higher Normal, College Preparatory, College and Theology. The studies pursued were from those of the common school to algebra, geometry, astronomy, history, French, Anabasis, Virgil, Horace, theology, and instrumental music, in all of which it was evident that a good year's work had been done.

On Tuesday evening the exhibition of the Normal class took place at the close of which eighteen graduates received normal certificates. These certificates are a recommendation of the bearer as competent to teach common schools.

Diplomas are reserved for graduates of higher courses of study.

On Wednesday evening the Literary Society held its annual public exercises. These were orations, essays and a debate. On Thursday evening the Senior Preparatory exhibition was held, at the close of which eight young men were admitted to college. The exercises of these three evenings indicated fair culture for the advancement of the students and as a general thing their delivery was admirable. The orations were memorized, no prompting being required in any case, and both orations and essays were given with force and propriety. The music was furnished by the university choir which numbers twenty-five. The pieces sung were mostly selections from Baumbuch's Sacred Quartettes, the Opera Chorus Book and Mozart's Twelfth Mass. On Thursday the second arrival of Jubilee Singers occurred, and although destitute of bass and alto the rest sang pieces in such a way as to hold the listeners spell bound. What they did thus, with only two parts, made it easy to imagine what it was which charmed so many thousands when the troupe was entire.

Looking back over the past year there is much for which to be grateful to God in his dealings with this institution. A year ago the state of Tennessee was laid waste with the cholera. All was sorrow and gloom. But instead of empty school rooms and dormitories as then seemed likely, the attendance the past year has been so great as to render it difficult to receive all those who applied for admission.

Another cause of thankfulness is the good work done by pupils of this institution in teaching during the year 1873. Of those who now are or have been members of this institution, one hundred and thirteen are known to have taught more or less during that time. Eighty-seven of these reports have been received containing the following facts: Total number of months of teaching done, 481, or the work of one man forty-eight years and one month at ten months a year; pupils taught in day school, 7043; pupils taught in Sabbath school, 5450; total of salaries earned, $17,611. If the rest of the one hundred and thirteen not heard from average as those heard from, we have a total of months taught, 624, or sixty two years and four months at ten months to a year; pupils taught in day school 9362; pupils taught in Sunday-school 7078; salaries earned $22,874. In round numbers we have an army of 10,000 pupils taught by pupils of this institution mostly in the States of Tennessee, Mississippi, Alabama and Arkansas during the year 1873, and salaries earned between $20,000 and $25,000!

Still another cause of gratitude to God with regard to this institution is the safe return of the Jubilee Singers after an absence of three years with their great mission accomplished, which fact is attested by the daily growing walls of Jubilee Hall. Marvelously directed and protected as they were, but for the great bereavement and personal illness of their leader, there would be but joy to mingle with gratitude. But God's ways are not as our ways, and in this sorrow we bow, as does their leader, with submission to the affliction in which we share a part.

BEREA COLLEGE, KY.

By Pres. E. H. Fairchild.

Full Attendance—Interesting Exercises.

The commencement exercises were introduced on Thursday evening, June 25th, by the anniversary of the Alpha Zeta Society. The old chapel was beautifully decorated, and the orations of nine young men were decidedly interesting and creditable. This was followed, on the next evening, by the Phi Delta Society. The evening commenced with a fearful storm of wind and rain,

and the exercises were a little delayed, but the chapel was nearly filled, and the audience listened with undivided attention to the speeches of seven young men. [The Ladies Literary Society will probably ask a place next year.] On Saturday P. M. there was an exhibition of the Primary and Intermediate schools. The exercises which consisted of little speeches, colloquies and songs, were exceedingly interesting and are rarely excelled by such youthful performers.

The baccalaureate sermon was preached on Sunday, by Pres. Fairchild, from 1. Tim. 6: 20, 21, in which it was shown that it is not science, but science falsely so called that tends to shake the public confidence in divine revelation.

On Monday evening, Judge Burnham of Richmond, Ky. favored the literary societies with a very able and eloquent address on the "Progress of American Ideas."

The examinations on Monday and Tuesday were thorough and creditable to both teachers and pupils, and what is not usual, they were well attended. The commencement proper occurred on Wednesday, July 1st. It was a beautiful day, cool and clear, and the dust had been laid by previous showers. The bower in the grove was as good a place of gathering as could be desired. At half past seven in the morning the crowd began to gather, and at ten, though no great speaker from abroad had been announced, the audience was estimated at fifteen hundred. Many came from a long distance by the mountain roads, and every team in Richmond was engaged three weeks in advance. The exercises of the forenoon consisted of sixteen orations and essays from eleven young men and five ladies, interspersed with excellent music. Four of the young men were graduates, two white and two slightly colored, and three natives of Kentucky. The exercises were all good, and nearly all were very practical and appropriate to the times. The whole scene, speakers, singers and audience, demonstrated that one spot at least, has passed beyond the necessity of the civil rights bill.

The meeting in the afternoon was presided over by Prof. Rogers, and was addressed by Pres. Fairchild. At the close of the exercises strangers were invited to visit the new Ladies' Hall. Many availed themselves of the opportunity. Berea is rapidly improving. A chapel and two or three school rooms, all of which could be built for $10,000, are greatly needed. With these the college would have all essential facilities, for many years.

TALLADEGA COLLEGE.

By Rev. N. E. Willis.

Theological Examination.

In the last number of the "Missionary," we gave the main items respecting the closing exercises at Talladega. Rev. Mr. Willis of Marion, Ala., who was appointed as one of a "Committee of Visitors," sent us also an excellent sketch of the exercises, but it came too late for that number. We now add from it an account of the examination of the Theological class.

In the Theological Department under Rev. J. N. Brown, the examination in Psychology was exceedingly gratifying. Without making use of the technical terms common in text books upon the subject, the pupils had been trained to observe, to think and to express their thoughts upon mental operations, and it was made clear that by such a course as had been pursued with them, any mature young men, though comparatively illiterate, may comprehend the leading facts in mental philosophy. In the Gospels and Gospel Harmony, the students also showed proficiency. Each had a large blank book, in which he had collated from the four Evangelists, by clippings from cheap Testaments, those passages relating to the same events, a method of study unique, but having many advantages to Theological Students such as those here. Although but partially through their course of in-

struction, these pupils are already far in advance of the majority of colored preachers actively engaged in pastoral work throughout the State.

TRUTH AND BURLESQUE.

There is a latent feeling of hostility to Negro education in most parts of the South; and the recent agitation of mixed schools, under the civil rights bill, has called this forth into active energy. In some places it is developed by violence, as is shown in another column; in others by ridicule. The article below furnishes an illustration of the latter, and we present it to our readers for two reasons; first, that they may understand this new form of opposition, and, secondly and chiefly, that they may see the deep and favorable impression made by our schools even on these sneering opponents. The very strong commendations of this writer are all the more noteworthy in contrast with the feeble sneers. We omit some brief portions of the article as being of too coarse a quality for our columns, and also a few paragraphs containing general facts about the school with which our readers are familiar.

ATLANTA UNIVERSITY.

Accompanied by Rev. H. A. Tucker, D. D., Rev. David Wills, D. D., and President J. W. Glenn, of Martin College, Jefferson, who, by act of the Legislature and under the appointment of Governor Smith, are here to attend the examinations of the colored university, the writer spent several hours yesterday in the recitation rooms of that institution. The exercises were of the most

ASTONISHING AND SATISFACTORY CHARACTER.

Indeed we were not at all prepared for the erudition and proficiency in their studies, manifested by many of the students. Four girls, examined by the President, Mr. Ware, on the "Theory and Practice of Teaching," gave the views of the author in well selected and appropriate language and sustained themselves with great credit.

A class of ten young men also read and construed portions of the Æneid of Virgil with ease and facility, and so also of the classes in mathematics, history, Greek, geography, etc., it may be truly said with few exceptions, they acquitted themselves most creditably. From the evidence submitted to-day we are willing now to concede the question that under proper and patient tutelage the

NEGRO CAN LEARN,

and even become proficient in the branches embraced in the usual curriculum of colleges.

This institution, or University, as they chose to designate it, includes two plain, but very neat and substantial brick edifices. That devoted to the recitations, library, and dormitories of the boys, is 100 feet by 40 feet in size, with an additional wing of 58 feet by 40. The other building, distant about one hundred yards, is occupied by the female pupils, and contains the dining room also. Both structures are four stories in height, and in their interior arrangements models of convenience and neatness. Indeed, such admirably ventilated and airy apartments and recitation rooms, cannot be found in any institution of learning in the State. The design was evidently the work of a

MASTER MIND,

and modeled upon the most approved modern plans. Light, air, and warmth—the latter through the agency of flues and pipes heated by steam—are the predominating features of the establishment, and we may add, *neatness*. The floors were white and clean, the furniture well kept, and not a chalk or pencil mark, nor one sign of the pocket knife of the irrepressible white boy, was discernible on the benches, balustrades or walls of the institution. Every thing bore the impress of Yankee "helps" and New England thrift and industry. Verily these "marms" have the gift of controlling and utilizing, perhaps by caresses and moral suasion, their sable charges.

THE LIBRARY.

contains a valuable collection of 2,500 volumes, which is constantly increasing. One patron alone within the past year has donated $5,000 as a permanent library endowment, and the youthful Sambos have ample opportunity to delve into the hidden lore of ages, and learn all about their progenitor Ham, and those cannibal sires who dwelt in the jungles of Africa. Query: To whom are they indebted for civilization and escape from the jaws of their enemies, but the abused and detested slaveholder? But to resume.

THE COLLEGE GOVERNMENT

is vested in a Board of Trustees, nearly all Yankees and negroes, and the Faculty, which embraces five males and seven females. It is but just to state that the former are all well educated and compe-

tent instructors. The President, Edward A. Ware, A. M., is a man of cultivated mind, pleasant manners, and fine administrative ability. He, as well as the Professor of Latin, W. M. Bristoll and Rev. Cyrus W. Francis, Professor of Theology, are graduates of Yale College, while the Professor of Greek, Thos. N. Chase, was educated at Dartmouth, and George W. Walker, Professor of Mathematics, at Oberlin college. Two of the females, Mrs. Walker and Mrs. W. M. Bristoll, are graduates, the former of Oberlin, and the latter of Ripon College, Wisconsin. The other marms have been duly qualified for their mission of mercy at the various high schools at the North. The text books used are not exclusively of Northern origin and in the main appear to be well selected and cover all the essentials of a good education.

The fact very soon became patent, to the visitor, that these instructors are

PATIENT AND SKILLFUL

educators of youth. The way they have tamed and enlightened the unlicked cubs and dunderheads of the cornfield, give abundant evidence of this fact. The discipline and order of the establishment also cannot be excelled, though there was a brusque and impudent air about the pupils which does not augur well for the harmony of the races.

NO SINECURE.

The position of president or professor is by no means a bed of roses. To compensate them for Herculean tasks the merest pittance is allowed. Thus the gifted president receives but $1,200, and his food "in commons," and the other male professors $1,000 each. The ruby lipped, cherry cheeked marms rejoice in the munificent salary of $15 per month and the privilege of hobnobbing at table with their big burly black scholars.

Indeed, as we were blandly given to understand, the errand of all these Northern missionaries is a mere labor of love, and we suppose they expect, and rather desire to wear the martyr's crown.

The number of pupils on the catalogue sums up 197, of whom *four* are theological students. There is also an agricultural department, and each sturdy scion of Ham, of the male gender is required to work in the garden or farm one hour every day.

The College owns sixty acres of land in a body. Of this forty acres will be devoted to agricultural purposes, and constitute the farm of the University.

Every pupil is required to sign a pledge that he will abstain from liquor and tobacco. To enter the theological department it is not actually necessary to be a member of any church, provided the applicant can show that he is a pious, clever fellow. This is quite liberal.

THE DINING ROOM.

As the reader of the foregoing will perceive, our impressions of the conduct, instruction and management of this institution are very favorable. But, alas for the final scene. When the dinner signal was sounded, the pupils, of whom about two-thirds are mulatoes, one a cotton-headed, pink-eyed Albino, and the others blubber-lipped, kinky-headed sons of Africa, all double-quicked to the table. We joined the throng, and brought up at the entrance. Here we saw them file in, black, white and yellow, teacher and pupil, Saxon and African, cheek by jole, all intent upon the gustatory work before them.

The remainder of the article we omit, as unfit for our columns. It is simply a tirade of ribaldry called forth by the presence of the few teachers presiding at the tables where the students sat at their meals.

EXAMINATIONS.

BREWER SCHOOL, GREENWOOD, S. C.

From a Teacher.

Temperance Organizations — Examinations in the Normal School.

In March, 1873, I organized a division of the Vanguard of freedom. It was something entirely new among the colored people in that part of the state and for some time our number was small. We have had occasional additions to our ranks till we now number 108 members. Some of our students who have returned to their homes have organized similar societies.

The students of the day school have made gratifying progress in their studies during the past year, and we feel that a year's advancement has been made. The examinations at the close of the term were *especially satisfactory*. Some whom I never saw in our building before were present at the closing exercises of the school, and expressed themselves as pleased with the proficiency exhibited. *Truly the Lord is on our side.*

Extract from the "Columbus Press."

UNION ACADEMY, COLUMBUS, MISS.

Closing Exercises—Rooms crowded—Addresses.

The exercises of this school closed on Friday night of last week, by appropriate exercises at the Academy building. There were speeches, compositions, music, singing, and other entertaining exercises. The large rooms were crowded, there being present some six hundred persons, who manifested the greatest interest. No one in the community, who is not fully familiar with the work, can appreciate the great improvement and results accomplished with the colored people since the organization of the school.

Mr. Bishop, County Superintendent, also made an elaborate address, in which he gave a history of the organization of this Academy six years ago, showing how the large mass of the colored children *then* did not know a letter in the book, but now they could read, write, and cipher, and many of them were well advanced in the higher branches of education. He also showed that some $12,000 had been expended in sustaining this school, as a contribution from sources *indepeudent of the school fund.* His address was received by the large crowd with demonstrations of applause.

Hon. Robt. Gleed was then called on to address the audience, which he did in his customary forcible and entertaining style, much to the instruction and encouragement of the people, particularly calling on them to apply themselves to honest labor, and an effort to make themselves intelligent and respected.

SWAYNE SCHOOL, MONTGOMERY, ALA.

From the Montgomery Advertiser.

Successful Examination—White Citizens Interested.

We learn from a gentleman who was present on yesterday at the examination of the pupils of the colored school in this city, that they exhibited a good acquaintance with the principles of the subjects upon which they were examined. The classes in algebra and advanced arithmetic astonished him by their proficiency in those branches. The order observed by the children was remarkable, and speaks well for the qualifications of the teachers engaged in the school. We are glad to know that some of the white citizens of the city are taking an interest in this school, and we hope to see every child, white and black, educated.

BARNES INSTITUTE, GALVESTON, TEXAS.

From the Galveston News.

Large Audience, Entertained Throughout—Pupils as Teachers.

The closing exhibition of this school occurred yesterday. The audience, which was large, were highly entertained throughout. Speeches, recitations and songs were the order of exercises, interspersed with dialogues and tableux. This school is carried on under the auspices of the American Missionary Association of New York. The number of pupils in attendance is one hundred and twenty.

Many of the old pupils of this school are now teaching in different parts of Texas. This is a good recommendation, in itself, of the effectual result of the labors of Rev. A. G. Marment, principal, and his assistants.

The school is attended by colored children only, and is under the local supervision of five directors. The latter express themselves as fully satisfied with the progress made by the pupils, and design making improvements in the course of instruction, according as the growing needs of the school demand them. The evening passed off pleasantly to all, and will conduce no little to increase the interest in the cause of education among the colored race.

CHURCH WORK.

NEW CHURCH IN RALEIGH, N. C.

From a Missionary.

Encouraging Prospects—Needs of the People.

Some of the colored people have attained to positions of honor and emolument. They are susceptible to culture, but they need many things. They have been in many places plentifully supplied with schools and these have universally told for good.

Happily, the teachers have often blended religious instruction with secular. But the colored people have not, as yet, to any great extent been supplied with good intelligent preaching. Their preaching as a rule is of that miserable ranting character, occasionally met with at the North. Their ministers are usually ignorant and are totally unfit to proclaim the truth. They can not explain Scripture with any degree of intelligence or correctness, but after some worse than useless exposition, (for they try to explain the most *difficult* things, instead of confining themselves to the simple ones) they endeavor to create a wild enthusiasm in their audiences, and generally succeed.

Some few of the churches do not it is true go to this extreme in physical demonstrations, but they are the exception. The people readily learn propriety in this matter. This I have observed is the result of our preaching at Dudley in this State, and at McLeansville.

About one-half of the population of Raleigh is colored. Some of them occupy positions of trust and responsibility, as members of the legislature, municipal officers, commissioners, etc. There ought to be a *good church* established here, and I have been sent here by the A. M. A. to do it. I have been preaching for some weeks to fair audiences. We intend to organize next Sabbath. Several good families have agreed to come in and form the nucleus. Indeed they have been waiting for a long while for the Association to do this work. We shall then hope to be able to fill up the church from time to time from the very excellent Sabbath school which has been in operation for a number of years, having been organized in connection with the schools of the A. M. A.

The building in which we are holding our services is one that has been used for a day school and Sabbath school. This is to be devoted to church purposes. We have as yet no *suitable seats* for it. We wish as soon as possible to obtain them, and make such changes and repairs as are necessary to render it a suitable place for worship. We ask, from the friends of the work of lifting up the freedmen into a fuller Christian manhood, three or four hundred dollars to help us put the building of the first Congregational Church of Raleigh into proper condition.

Last Sabbath I had the great pleasure of introducing to his new field of labor at Dudley, N. C., one of the educated young colored men which the Association has prepared for the work. Such fruits are splendid results of the Society's work.

Friends of the colored race! Pray for God's blessing upon us to establish churches which shall take the place of the old plantation worship with its weird, half pagan wildness. The poor slave, when earth and hell united to forge his chains, and Heaven seemed but little friendly, found his only consolation in that rude form of Christ's religion—but the shackles have fallen and he is ready for something better now.

NEW CHURCH IN KINGSTON, ALA.

Tent Preaching—New Church organized—House nearly Finished.

Our readers will remember the "tenting" missionary work undertaken last summer by Mr. Brown of Talladega College and his class of colored students, and will be glad to learn that some of the work promises to be permanent. The following is from a member of the class.

I have been laboring with the people at Kingston for over two years, and they have become much interested in the day school, Sabbath school and church. After they found out that they

were gaining a great deal of light from the Bible, they were very anxious to go to work and have a new school-house put up. I told Rev. H. E. Brown how deeply interested they were about the house. He said if the people would subscribe as much as they were able to give, the Association would aid them, providing they were willing to have a church established. All the Kingston people were willing to form a church, but a great many neighbors outside were very much opposed to it. But we commenced missionary work last July with Mr. Brown and his class. The house is not quite finished, but last Sabbath the church was organized. Mr. Brown and some of the friends from Talladega were down. Fifteen persons united with the church and four were baptized. The house was well filled. I feel that the Lord has blessed me in the work and I hope there will be more good done in the future.

"THE COVE." ALA.

From Rev. H. E. Brown, Talladega.

New Church Formed.

A church of nine members, all heads of families, was formed at "The Cove," 5½ miles north of Talladega, July 5. Several loads of Talladega friends were present and seemed to enjoy the occasion very much as they did the formation of the Talladega church six years ago. Several who have not yet joined this church advise their children and young friends to join it because "It brings the light." The house 24x40 is enclosed. It stands on a hill, and is surrounded by a fine grove of young oak. This is, I believe, the seventh Congregational church in Alabama.

MISSIONARY WORK IN TEXAS.

From Rev. B. C. Church, Goliad, Texas.

Need of Gospel Labor—Self-denying Plans.

We hope to establish a school at Helena, Karns Co. Mr. Thompson will visit them once a month, and we will hold a protracted meeting there. So we shall be able to sustain four or five congregations.

It is necessary that I make my headquarters here, but I want to spend a part of the year at least in general missionary work. I will take a trial trip of a few months, to close any time that is desired, and with a horse of my own. It seems to me that the A. M. A. can't afford to leave this great State with a few school teachers. Let us have at least one man who can give his time and thought wholly to the gospel. We have the finest climate and soil of any State in the Union; our lands are the cheapest and best.

Fifty dollars would purchase a lot of 1½ acres in this town and $50 would be sufficient to erect a plain house 14 × 16, with the lumber I now have. If I had such a home with what vegetables I could raise my expenses would be greatly diminished. I want to work for the colored people and nothing but poverty shall hinder me.

I hear of large colonies of colored people in other counties, destitute of teacher or pastor. Bro. Rowe thinks there is a promising opening for us in San Antonio. I have just received a letter from Rev. M. B. Avery saying that, "We contemplate forming a Congregational Church on Union Creek eight miles from Austin. Who knows how many more might be organized if there was some one to do it?

CONGREGATIONAL ASSOCIATION OF TEXAS.

From Rev. B. C. Church, Goliad, Texas.

We are glad to give our readers this sketch of the meeting of this far-off Association. Though its numbers are small, yet it seems to have the right spirit for pioneer work.

Our Association met on the ninth of July and closed the 13th. Rev. A. G. Marment was received into the Association. Resolutions respecting tem-

perance, marriage and education, were discussed and unanimously passed. A committee was appointed to prepare a three year's course of study for the colored preachers.

Resolutions of thanks to the A. M. A. were adopted for their indispensable aid in our work, without which we should have been obliged to abandon our schools and churches.

On the Sabbath our house could not hold the people. At the praise meeting some 30 to 50 persons rose to tell what God had done for them; three or four rising at a time. As fruit of the meeting a person came forward to profess his faith in Christ.

On Monday a Band of Hope was organized. We had a pleasant meeting, the best we ever had. Hitherto God has helped us and we closed the meeting with new faith and zeal for another year's work.

INDIANS.

From Rev. F. Spees, Red Lake.

Indians Uniting with the Church—Plans for Improvement.

I never felt a more hearty interest in missionary work than at present. We are confident that there is "a sound of a going in the tops of the mulberry trees." The interest of the Indians in Sabbath services is increasing. Last Sabbath a number of Indians, women and children, came some two miles to church; another woman and child came on foot six miles. A few days since one of our Indian women came with a large fish saying, "I want to buy a bar of soap, so that I can wash my clothes and come to meeting on the Sabbath, my clothes were so dirty that I could not come." Several Indians are expecting to unite with our church at the next Communion. They seem to be changed men, at least they are already receiving the cold shoulder from the heathen Indians. One of them has two wives, I told him that *becoming a Christian*, involved the turning away from all his sins, that he could have but one wife, and he must be lawfully married to his first wife. His reply was, "I am man enough for that." Another Indian said to me, "I do not know why I feel as I do unless the Great Spirit has called to me, for I used to be one of the *foolishest* of the Indians, now I want to lead a different life." So in this quiet way the leaven seems to be working. Improvement among our Indians in various directions is noticeable. The attendance of the children at school is good; quite a number of Indian parents who live at a distance, are looking forward with pleasure to the time when our *boarding school* will be in operation, wishing to send their children.

An Indian said to me, the other day, we love you because you not only preach to us, but because you try to help us to improve in other ways. Many of them seem to think that becoming civilized involves becoming Christianized also.

Last Sabbath was our church communion. I baptized five persons. Four Indian women were received into the church and two Indian men, husbands of two of the women. Before coming into the church the two couples arose, joined hands and were married, then were baptized, and after assenting to the Confession of Faith, received the elements of the Lord's Supper with the church. Dr. A.'s wife remarked after meeting that it was one of the most interesting seasons of her life.

Two more have already given their hearts to the Saviour, and a third yesterday promised to turn to God and wishes me to converse with his wife about her soul's salvation.

We want and must have the means to pay for the building of our little church and attendant expenses, such as a bell, lamps, stoves, &c. I propose to give all and more than I am able, and I will get all that I can here, but we are poor. The boarding school building is delayed for lack of funds; quite a number of children are impatient to come to it.

Now if the boarding house can not be erected this season, we have concluded to add a cheap dining-room to the back part of our house and take some 15 girls the coming fall to board with us and attend school, and offer the boys from the neighboring families their dinners each day if they will engage to come regularly and keep themselves clean. This will give us a school of from 20 to 30 more regular scholars.

At Lake Winnebagoshesh, where Bro. Bardwell and others labored, there are some four or five hundred Indians, and they are very anxious for the return of the missionaries, and I have promised some of them that I would write you

and see if any thing can be done for them. Unaided they have built some twenty or thirty houses and are on the gain in farming. Again, some four hundred of our own Red Lake Indians across the lake, need assistance in school, and a minister of the Gospel.

Now I come to the case of the Indians who have lately embraced Christianity here. They are this summer in their summer houses or lodges. In the winter they lived in small rude log houses, very dark and incommodious. They are anxious to build comfortable dwellings on their improved lands, where they can remain the year round and I am quite anxious to have them do so. All that the Government can do for them at present for want of funds is to furnish them lumber, doors, windows and nails and some tools to work with. I am planning to go up the lake some two or three miles to their homes, and assist them a part of three days each week. I propose to go with such tools as can be had, with a cook stove, a sack of flour, some pork, &c., and with a load of boards set up a shanty to eat in and get one of their women to cook for us, and see if we cannot hew them out some comfortable houses, when I propose getting them into their houses, cleaning them up as much as possible, and then to appoint a weekly prayer meeting among them. I have met them several times at their lodges and preached to them.

CHINESE IN AMERICA.

From Rev. W. C. Pond, San Francisco, Cal.

Schools—Persecution—Mission-Headquarters—New Departure.

The total number enrolled since Oct. 1st now exceeds 1000 ; and though most of these are transient, homeless, coming to-day and gone to-morrow, they have, at least, heard the name of Jesus, and received kindness shown them for his sake ; and I do not believe that these seeds of thought—these recollections of kindliness which an hour may have implanted, and a whole lifetime may not efface—will all be suffered to pass unproductive to decay.

The wisdom of making the Oakland School free, is already very apparent. Its membership has nearly doubled, and the increasing spiritual interest connected with it is seen in the fact that prayer-meetings have been established, one held on Wednesday evenings and the other on Sunday evenings. The average attendance on the former of these has been 40; on the latter 35.

The Bethany School, which at the beginning of June was doing finely, suffered a severe relapse through the barbarous treatment to which some of its pupils were subjected by "Hoodlum" men and boys. I have engaged a special policeman who is employed by residents in this part of the city, to extend his beat as far as our school, paying him $1.50 per month for this service. The Chinese are beginning to feel safe again, and the school has begun to recover its prosperity.

It was on the 20th of June that I rented the building in which we propose to have our Central school and mission head-quarters for this city. Once the dwelling-house of one of our prominent physicians, it has been, of late years, I think, a Chinese gambling den, and the alterations and especially the purifications necessary to fit it for our purpose have occupied nearly a month. When in order, it will serve us very well, and its location is exactly right.

We hope to commence our work there next week. The rent will be $75 per month. The alterations and repairs, to the amount of $500 have been made under my direction, at the expense of the proprietor. The Chinese brethren have already placed in my hands $120 towards the expense of furnishing the building. They propose to pay at least $250 more. There are three floors, for each of which we hope to find abundant use.

I have engaged as principal of this school, Mr. Simeon Hackley, a graduate of Hamilton College, an earnest Christian and an apt teacher, debarred from the privilege of preparing for the ministry as at first he designed, but, as a layman, full of missionary spirit, and all alive with interest in this work. I have known him well for several years, and feel that the possibility of securing his services is a cheering token that God is with us in this "new departure." He will have a room in the building, and will make it his home. He employs himself in other ways during the day, and gives us his evenings, at a compensation of $25 per month.

American Missionary.

NEW YORK, SEPTEMBER, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in CLINTON, IOWA, commencing Wednesday, October 28th, 1874.

The time designated does not interfere, so far as we are aware, with other large meetings ; Clinton is quite accessible ; and we are assured of a hearty welcome. We hope, therefore, that our friends will make their arrangements to be present. The great work in which we are engaged demands that our supporters should keep alive their knowledge and sympathy in it.

Particulars as to preacher and other speakers will be given hereafter.

HISTORY OF THE AMERICAN MISSIONARY ASSOCIATION.

A history of this Association is now in the hands of the printer and will ere long be issued. It will contain about seventy-four pages and will be put in paper covers, resembling in form our Annual Reports. It will be illustrated with engravings of our principal school buildings in the South. There are also appended numerous facts and anecdotes illustrative of the character of the colored people and of the experiences of the teachers.

We have been called on so frequently to furnish such information, and have found it so difficult to gather it from all our various publications that we take this method of supplying the want.

CONSOLIDATION OF BENEVOLENT SOCIETIES.

The *Advance* has entered upon the discussion of this topic. We are glad of it, for it is a grave and important question: "Can the Benevolent Societies of this country, supported mainly by the Congregationalists, be practically and usefully lessened in number?" One of the things most to be feared, we think, is that this subject, not fully looked at beforehand in all its bearings, by the churches, shall be introduced into the next National Council, and action be taken in haste, over which all parties may have abundant time and occasion afterwards to repent.

We have but two things to say on the question at this time:

1. The interests of the churches and the societies in this matter *are one.* The only thing to be sought by either is the welfare and progress of Christ's cause. Everything should be done for this, and nothing done that will hinder this. There should hence be a desire to understand each other. "We be brethren," and the churches should not hastily come to decisions without full consultation with the societies. The officers of these organizations have a knowledge of facts and influences that no other persons are likely to possess. If they are believed to be men of integrity and good judgment, their views should be sought and considered.

2. Our second point is that it will be well, in this matter, to take counsel of the Town Clerk of Ephesus and "do nothing rashly." The Benevolent Societies are providential facts, indicating the longings of the best men and women in the churches, for forms of activity in the Master's vineyard. They were born in earnest prayer, watered with tears and nurtured in Christian self-sacrifice. They owe not their life to a resolution in a public meeting, and surely they should not be thrown aside or seriously changed

by brief discussion and hasty voting.

Let the subject then be carefully and prayerfully considered and let us lay aside personal interests and preconceived judgments, and the Lord of the harvest will guide us wisely.

FRUIT OF A LITTLE TOIL.

In our columns of "Receipts" to-day will be found an acknowledgment, "From colored citizens at Shelby Iron Works, Ala," which has a little history, full of encouragement for those who try to raise money for benevolent purposes in seemingly unpromising fields. It also shows that the colored people—adults and children—are disposed to help themselves and to sustain our institutions.

The money is to aid needy students in Talladega College. Mr. G. G. F., whose efforts secured it, in a letter which he probably never dreamed would be published, says:

I felt grieved to find people blind to their own interests as many seemed to be, both black and white, some of the latter trying to cause the former to withhold their gifts. They even came to the meeting to see me fail. These hindrances however, were as nothing compared with the pleasure it gave me to hear many say: "I had determined to give you nothing until I heard you speak. What you said was the truth and brought the tears to my eyes and the dollar from my pocket." Many came after the meeting and increased their pledges one hundred per cent. Children pulled at my arm also while I was begging from the older ones and asked me to put them down for five or ten cents. Maggie Wilson's two little brothers, so small that they can hardly reach to the top of the counter came and brought, the one five and the other ten cents, which their mother had given them to spend, and said: "We want this to go to the school where Maggie is because we want to go there too sometime."

A friend who describes Mr. F.'s efforts outside of the meeting, writes:

The smallest amounts were worked for as much as larger ones. Boys who came to buy cigars, children with five cents for candy, men and women with larger amounts for tobacco were alike urged, and the necessities of Talladega again and again presented.

Verily it would be a bright era if such workers were multiplied both at the North and South!

THE CONGO BOY IN AMERICA.

The story of GINX'S BABY is a satire revealing terrible facts! The story itself is soon told. When poor Ginx's thirteenth baby was born, he determined, in desperation, to drown it. It was rescued by a nun and ran the career of the Convent's peculiar charities: the Protestants got it under their inefficient care; then it fell into the keeping of the poor-law ministers and the parish officers; was patronized by the political clubs, Radical and Fogy, and finally at the age of fifteen, almost starved and naked, and utterly ignorant of letters or business, was sent forth to shift for himself. After a brief career of idleness and vice he relieved the world of further care, in his behalf, by drowning himself!

We fear the parallel will be found in the CONGO BOY IN AMERICA. This stout lad has had such peculiar handling from masters, soldiers and politicians, that there is danger that he, too, like the English Baby, may be more harmed than helped by the bungling management.

Let us consider the case:

The Congo Boy, on reaching America, first fell into the hands of the SLAVEHOLDERS, whose "tender mercies" are proverbial, and he experienced their full force. It is safe to say that he suffered nothing from sentimental kindness or over dosing of soothing syrups. Hard toil (well worked in with sound floggings), scanty fare and primitive garments insured the toughness of his constitution. He escaped all the annoyances that other boys experience in being driven to school and punished for imperfect lessons, and all the bother he

had in his "religious privileges" was a scanty amount of "oral instruction." If the Boy, under this discipline, grew up with a pretty rugged body, a vacant mind, and certain thievish and licentious propensities, together with a remarkable facility for telling lies, the result will not be wondered at. It *is*, however, a little strange that his temper showed a great deal of amiability, and cheerfulness.

The ABOLITIONISTS next interested themselves in his behalf, but the anxious solicitude of the Slaveholders rather rudely resented the well meant interference of the philanthropists, who were consequently compelled to do their work quite at arms length. It consisted largely in praying, speaking, writing, arguing and denouncing in his favor. Perhaps no truer friends of the Boy will ever be found than many of these same pious people, for since he has come more directly within their reach, they are still earnest and self-sacrificingly engaged in helping him onward. But we regret to find that some few of these friends are standing aloof, seeming to think that their whole duty was discharged in praying and debating, while others of them find no relish in a work that lacks the stimulus of mobs and persecutions.

The POLITICIANS showed their zeal for the Boy. The characteristic disinterestedness of this class of men is so well known that we need not be surprised that many of them yielded to the self-denial of filling offices, burdened with fat salaries and public honors, but it must be confessed that many of them, especially those who had been old abolitionists and who took to voting instead of debating, shrank from these burdens, and compelled the newer converts to bear them. The nation, however, became embroiled in strife, and the poor Boy only found himself driven, like the Israelites in Egypt, to harder tasks — to make his bricks without straw. Yet to his credit be it said that he endured the added burdens with more faith and patience than his Israelitish predecessors, for he discerned in all this commotion the signs of coming deliverance.

The SOLDIERS next laid their rough but kindly grasp upon the Boy. It was not their intention at first to meddle with him. But as they gradually came to believe that as a slave he was compelled to help the foe, and that as a freeman he would help as a friend, they suddenly struck off his fetters. This, the most practical move yet made in his behalf, was, in its immediate consequences, a source of great privation, for it turned him out of the cabin, took away the peck of corn a week, and the yearly suit of thin garments the slaveholders were accustomed to give him. He was thus left most emphatically "without visible means of support," having neither home, money, credit, land, tools or knowledge—and that, too, surrounded by his former masters, embittered by his emancipation. But the soldiers, having done their work, went joyfully home, leaving the Congo Boy and many other things in the South to regulate themselves as best they might, for it has ever been the business of war to destroy and not to build.

This state of affairs called for the interference of CONGRESS, that universal dry nurse for all the afflicted children of America. This talkative old lady had often strained her voice to hoarseness over the condition of the Congo Boy while he was under the slaveholder's care, but had usually ended her vociferations by deciding that she could not interfere with the "domestic concerns" of that blustering family in the South. But now that the soldiers had lowered the tone of that household, Congress grew bold, and in the intensity of her courage and benevolence, she proceeded at once to elevate the Boy to the dignity and immunities of citizenship, with

the use of the ballot and the right to hold office. All this was well enough, but the more pressing needs of the starving and ignorant Boy were bread and the spelling-book. With a little hesitation Congress appropriated some money for these purposes, but has almost ever since seemed a little ashamed of a thing so absolutely practical as this, and has been quite chary of her approbation of the Christian General to whom she entrusted the distribution of the food and the opening of the schools.

At last, by a spontaneous and almost universal consent, he was put into the hands of the CHRISTIAN and BENEVOLENT SOCIETIES of the North, with the promise from the general public of liberal help for his education and preparation for a useful life. For a time a good degree of enthusiasm was displayed in redeeming this promise, and most efficient measures were instituted for his instruction in letters, morals and religion, but "what is everybody's business is nobody's business" is in danger of having a fearful illustration in his case. The overflowing streams of the fresh impulse of good-will are in danger of contracting into the feeble rills of a stinted and technical charity. Meanwhile the Boy finding some slackening in the efforts for his education, and being not overfond of work, is trying his hand at politics with some very questionable results, especially in South Carolina, Louisiana and Mississippi, where he seems to have "the largest liberty" for this purpose. America had better be on her guard. The Boy may become useful, or he may, if neglected, be a terrible scourge.

The story of Ginx's Baby ends with this simple inquiry:

"Philosophers, philanthropists, politicians, Papists and Protestants, poor-law ministers, and parish officers, while you have been theorizing and discussing, debating, wrangling, legislating and administering—Good God! gentlemen, between you all, where has Ginx's Baby gone to?"

In ending our statement of the case of the Congo Boy, we go farther, and add a little advice:

Gentlemen, old masters, abolitionists, politicians, soldiers, legislators and citizens, *help the Boy to become a Man:* a man in knowledge and virtue as well as in stature. He is not likely to starve or drown himself. Give him schools and the Gospel. M. E. S.

REV. J. W. HEALY, D.D.

Dr. Healy has returned from Great Britain, having done a good work in perfecting the organization of the "Freedmen's Missions Aid Society," and in securing handsome contributions for the education of young colored men as missionaries to Africa. He represents the interest in that great work, as undiminished among its warm hearted friends across the water. Dr. Healy has been elected to the chair of English Literature and Pastoral Theology in Maryville College, Tenn., an institution under the auspices of the Presbyterian Church, mainly attended by white pupils but cordially open to colored students.

The following resolution, adopted by the Freedmen's Missions Aid Society, was by vote forwarded to this Association. We publish it as the testimony of those who have known fully of the labors and successes of Dr. Healy while in Great Britain.

Extract from Minutes of Meeting of the Freedmen's Missions Aid Society.

July 21st, 1874.

Resolved, That this meeting desires, upon the eve of the departure of the Rev. J. W. Healy, D.D. to express its high appreciation of his consistent Christian character, of his entire devotedness to the cause of the freedmen, while in this country. His business habits, his Christian courtesy, and his untiring exertions have won for him the perfect confidence of the committee. We earnestly invoke for

him the blessing and care of Almighty God, and pray that wherever his future lot may be cast, he and all his may enjoy the blessing and presence of our Divine Master.

CLOTHING FOR FREEDMEN.

We received in a letter from the West a short time since the following inquiries; "Is there a call for boxes of clothing *now* in your work? What articles will be most acceptable and where?"

For the benefit of others who may like to make similar inquiries, we give this general response.

Clothing *is* needed for the Freedmen. Clothing for boys and men is in most demand, and there is less of such sent. Comfortable winter clothing is needed. Boots and shoes and bedding are *always* acceptable. These boxes are needed in various places, and should be sent to the nearest office of the As sociation.

MISCELLANEOUS.

JAMAICA MISSION.

JAMAICA, WEST INDIES.

At our last Annual Meeting it was voted to transfer this mission to some other organization as soon as it could be effected with due regard to the wishes and interests of the missionaries there.

Correspondence has been had with the missionaries, who, while they would regret the severing of their connection with the Association, are ready to make any sacrifices in this respect that the best interest of our work may require. No opportunity of making the transfer has yet occurred. In the mean time, we are happy to see that the missionaries are laboring with increased encouragement, and that the blessing of God rests upon them and their churches.

Rev. John Thompson wrote under date of August 1st, that during the year twenty-seven members had been added to the church at Richmond on profession of faith and two by letter; and that the church at Manning Hill had received ten members, five being on profession of faith, and five by letter.

"A few more persons," he says, "are now applicants for church fellowship, and the cause of God continues to advance."

The four day schools connected with his station are making good progress. He speaks very highly of the native teachers engaged in them as aiming "to educate their pupils for both worlds." Some of the older scholars are already in fellowship with the churches and others are known to be about to apply for church communion.

KU KLUX VIOLENCE TO TEACHERS IN THE SOUTH.

After the last number of the "Missionary" had gone to press, we received the particulars of the outrage mentioned below. We are glad that the *Advance*, getting the facts at the same time, was enabled to give them to the public earlier than we could, in our monthly issue.

We add that Secretary Whipple wrote at once to the Governor of Texas, claiming protection for these teachers. No response has been received, but we hope that this sudden outburst of violence has spent itself and will not be repeated.

From the Advance.

THE SOUTHERN CONFLICT.

The spirit of slavery dies hard! In parts of the South where intelligence prevails among the whites, and where the schools for the benefit of the freedmen have had time to bear fruit and to overcome prejudice, the people accept the new order of things. Even Gov. Wise has just expressed his conviction that the war was intended of God to overthrow slavery, and that he rejoiced in the result But in more benighted sections, where ignorance is dense, and prejudice is cruel, and hatred in full exercise, a very different state of feeling exists. Thus in Texas, since the success of the "Democrats" at the last election, the excellent school law has been changed. Many schools have been broken up, and the spirit of persecution has again exhibited itself. A

gross outrage has just been reported to us by letter from two different sources entitled to full credit, which shows the difficulties with which the attempt to reconstruct the South still meets.

On the night of the 22nd of June, fifteen armed and masked men in Guadaloup Co., Texas, rode up to the house in which Mr. C. W. Washburn was sleeping, (he being the teacher of the public school in a colored settlement) took him from his bed, tied him, carried him two miles into the woods, and were about to kill him, when one of the number interceded for his life, and they finally inflicted one hundred lashes with a bull whip, and gave him six days in which to leave the country. Mr. W. has been one of the teachers of the American Missionary Association for several years, and is of delicate build and health. They told him that they would kill or drive off every white teacher of a day school or Sunday school, who taught the negro; that this was a white man's country, and no negro should be taught; and that they meant yet to have him back in his old condition! The same night, a party of armed and masked men went to the house of Mr. John H. Gesner, whose son superintended the colored Sunday school, and dragged the latter out of doors, with his father, mother and sister. The family were from Chicago, and cultivated a little farm. They used the father very roughly, and threw the daughter against the house, tearing her clothes and bruising her; but she rushed again to her brother and threw her arms around his neck so that they failed to get a rope around it, though they struck at him with a pistol. The screams of the females aroused some of the neighbors, who fired off pistols to awaken others, and so alarmed the ruffians that they mounted their horses and rode off. Subsequently Mr. Washburn and the Gesners were escorted to Seguin by the colored people. The Gesners will be compelled to lose their crop worth $500, and to quit the country.

Such an outrage on American citizens committed in Cuba, or in China, would enlist the whole power of our government to secure apology and ample redress. Must it go unheeded in our own land? When the Constitution guaranties to the citizens of every State equal rights in all the States, is there no way to protect our Northern teachers and farmers who go to the South? Must the Ku Klux be allowed to drive off the educators of the blacks? We call the attention of the United States authorities to these facts, which occurred just before our "glorious Fourth," as if in veriest mockery of our claim to liberty.

Of course the friends of the freedmen are not to be thus intimidated from carrying on their benevolent work. The American Missionary Association will not cease to send teachers and ministers of the gospel to that benighted region; nor will bold, self-sacrificing men cease to offer themselves for the work. There will always be martyrs as long as there is persecution. When the mob of Romanists in Mexico recently murdered our missionary, as soon as the news reached our country three men offered at once to take his post! And so the freedmen will not be deserted by their friends. Every teacher driven away will be replaced by other heroes, and the churches will only be stirred to pour in their contributions in yet larger measure. We have faith, also, in the final good sense of the better class of Southern whites, even in Texas. They will see that increased capital and population, and the prevalence of education are necessary to the development of the country and the restoration of general prosperity. These are the last struggles and rendings of the evil spirit, as he reluctantly quits the victim whom he has so long possessed! For Christ, now, as of old, has spoken the word of power, "Come out!"

THE GREAT SOUTH.

From Scribner's Monthly, Abridged.

GEORGIA.

The cotton factories at Augusta and Graniteville employ many hundreds of hands. Scarcely a quarter of a century ago the Augusta cotton manufacturing enterprise was inaugurated with a small capital. It was the outgrowth of a demand for labor for the surplus white population—labor which should accrue at once to the benefit of the State, and of that population; and in due time the canal at Augusta was constructed. The Augusta cotton factory, which was not at first prosperous, now has a capital stock of $600,000, upon which a quarterly dividend of five per cent. is paid. Thousands of spindles and hundreds of looms are now busy along the banks of the canal, where, also, have sprung up four flour mills and tobacco factories. The cotton mill is filled with the newest and finest machinery, and has received the high compliment, from Senator Sprague, of Rhode Island, of being "the best arranged one in the United States." At Graniteville, in South Carolina, two or three miles beyond the Savannah River extensive mills have also been erected, and eight million yards of cotton are annually made there. The manufacturing village is as tidy and thrifty as any in the North, and there is none in the South which excels it in general aspect of comfort, unless it be that of the Eagle and Phoenix Company at Columbus, Georgia. Six miles from Augusta is an extensive kaolin manufactory.

Cotton culture throughout all this section has greatly increased since the war. I was told that one man in Jackson county now grows a larger number of bales than the whole country produced previous to 1860. The use of fertilizers, once so utterly disregarded, is now producing the most remarkable results. But the planters in all the surrounding country give but little attention to a rotation or diversity of crops, and so any year's failure of the cotton brings them to financial distress, as they depend entirely upon the outer world for their supplies. In some of the northern sections of the State planters show a greater inclination to grow their own supplies. Conversation with representative men from various sections of the State, who naturally flock into Augusta to inspect the market, showed, however, that there was a steady and genuine improvement in agriculture through all that section, and, indeed, throughout Georgia. Lands which heretofore have been considered of superior quality for cotton growing have, under the new *regime*, with careful fertilizing and culture, produced twice as much as during the epoch of slavery. The negro on these cotton lands usually works well, according to universal testimony, "and when he does not," said a planter to me, "it is because he is poorly paid." Small farms seem to be increasing in Middle Georgia, and much of the cotton brought into Augusta is raised exclusively by white labor. The small farmers, who were before the war unable to produce a crop in competition with those richer ones who possessed larger numbers of slaves, now find no difficulty in getting their crop to market, and in securing good prices for it.

Certainly reconstruction is null and void in Georgia. It has been a complete failure there. That there have been glaring injustices practiced on both sides, no fair-minded man can for an instant doubt. The Republican administration lasted scarcely three years; and the legitimate results of the war were not maintained so long as that after 1868. Out of the 90,000 colored voters in the state, scarcely thirty thousand vote to-day: free schools are almost unknown outside the large cities and towns; and

there has not been a Republican inspector of elections since the Democrats assumed power. To judge from the testimony of native Georgians, who are Republicans, and who have never been suspected of any dishonesty or untruth, the negroes are very grossly intimidated; and the Ku-Klux faction still exists as a kind of invisible empire. This is naturally to be expected after the occurrences in Louisiana, South Carolina and Alabama: it is the revulsion from tyrannical ignorance and carpet-baggery; and may prove as baneful in its results as has its degraded and disreputable opposite. The democrat of Georgia talks with all the more emphasis of a white man's government in his commonwealth, because he feels that there is a black man's government in a neighboring state; if he has ever had any exaggerated fears as to a too free assumption of civil rights by his ex-slave, those fears are accented tenfold since he has seen the real injustice practiced by negroes where they have attained supreme, unrestricted power.

The attempt to establish free common schools throughout Georgia has thus far resulted in failure. Prior to the war there was but little effort made at the education of the masses. A small sum was appropriated as the "indigent school fund," but the majority of the poorer classes in the back country remained in dense ignorance. In the present State School Commissioner's office I was informed that there had been no common school open outside the large cities for some time. The illiteracy in Georgia previous to 1860 was alarming; the most moderate estimates showed that eighteen per cent. of the adult native white population could not even read; and, in 1860, when the State had a scholastic population of 236,454, only 94,687 attended school. Prejudice is strong, but the free school will establish itself in Georgia, as everywhere South, in due time. I think that the mass of Georgians respect an educated negro, but are determined to make him do the work of educating himself. The negro needs a good general education; mainly because it will strengthen his character, and make him more independent. He is at present very easily intimidated with regard to his voting, and readily falls into corrupt practices in election time, because he does not know enough to consider the evil effects.

The "Empire State of the South" needs manufactures, more especially of articles in daily use by farmers and their families in the agricultural regions. It is not without some little bitterness that a Georgia journalist re-recently wrote: "A Georgia farmer uses a Northern axe-helve and axe to cut up the hickory growing within sight of his door, plows his fields with a Northern plow, chops out his cotton with a New England hoe, gins his cotton upon a Boston gin, hoops it with Pennsylvania iron, hauls it to market in a Concord wagon, while the little grain that he raises is cut and prepared for sale with Yankee implements. We find the Georgia housewife cooking with an Albany stove, and even the food, especially the luxuries, are imported from the North. Georgia's fair daughters are clothed in Yankee muslins, and decked in Massachusetts ribbons and Rhode Island jewelry."

Yea, verily! Throughout the cotton States this statement holds true. In the interior cotton districts of Georgia there is often a great deal of pecuniary distress, because the condition of the market or the failure of the crop preses sorely on those who have given no care to raise anything for self-support, and who have staked their all on cotton. Diversified industry would make of Georgia in twenty years a second New York; for even in her present ill-organized condition she actually makes great

progress. The creation of manufacturing centers like Columbus, Macon, Albany, Thomaston, Augusta, Atlanta, Marietta, Athens, and Dalton is encouraging, but much remains to be done. Only about five millions of dollars are invested in the manufacture of cotton and woolen goods in the State as yet, and the grand water power of the Chattahoochee still remains but little employed. Agriculture must, therefore, be the main stay of the commonwealth, and the prospect is, on the whole, encouraging. The present cash value of the farms in Georgia is considerably more than $100,000,000, and might be doubled by something like systematic and thorough cultivation, The number of small farms is steadily increasing, and the negroes have acquired a good deal of land, which, in the cotton sections, they recklessly devote entirely to the staple, with an improvidence and carelessness of the future which is bewildering to the foresighted observer. They are fond of the same pleasures to which their late masters give themselves so freely—hunting, fishing, and lounging; pastimes which the superb forests, the noble streams, the charming climate minister to very strongly. In the lower part of the State, in the piney woods and swamps, the inhabitants are indolent, uneducated, complaining and shiftless. They are all of the same stamp as the old woman who explained to a hungry and thirsty traveler that they couldn't give him any milk, "because the dog was dead!" Applying his perceptive powers to this singular remark, he discovered that the defunct dog had been wont to drive up the cows to be milked at eventide, and that since his death it had not occurred to any of the family to go themselves in search of the kine. People who have plenty of cattle, and might raise the finest beef and mutton, rarely see milk or butter, and wear out their systems with indigestible pork and poor whisky. Their indolence, ignorance, and remoteness from any well-ordered farming regions are the excuses. These are the sallow and lean people who always feel "tollable," but who never feel well; a people of dry fiber and coarse existence, yet not devoid of wit and good sense. The Georgia "cracker" is eminently shiftless; he seems to fancy that he was born with his hands in his pockets, his back curved, and his slouch hat crowded over his eyes, and does his best to forever maintain this attitude. Quarrels, as among the lower classes generally throughout the South, grow into feuds, cherished for years, until some day at the cross-roads, or the country tavern, a pistol or a knife puts a bloody and often a fatal end to the difficulty. There is, in all the sparsely settled agricultural portion of Georgia, too much popular vengeance, too much taking the law into one's own hands; but there is a gradual growth of opinion against this, and even now it is by no means so pronounced as in Kentucky, and some other more northward States. The "d—n nigger" is usually careful to be unobstrusive in quarrels with white men, as the rural Caucasian has a kind of subdued thirst for negro gore, which, when once really awakened, is not readily appeased. Yet, on the whole, considering the character which the revolution has assumed in Georgia since the fall of the reconstruction government there, it is astonishing that the two races get on so well together as they do.

There is still bitterness and ostracism for him who votes the Republican ticket, whether he comes with the odor of carpet-baggery about him or not. These remarks do not apply with so much force to the gentlemen as to the ladies, for the average Southern man is altogether too American and too frank to show resentment towards individuals because they represent the best element of a party whose worst elements are obnoxious to him. There is a tendency among large numbers of the men to sink politics, and to attend with all their energies to business. But all seem determined to make Georgia's government one "for white men;" and whenever there is any need for concerted action, every one is alert. Still it is morally certain that before a continued prosperity all political troubles will finally disap-

pear. The labor question is the important one for Georgia, and all the other cotton States, to settle. The negro, after he discovers what he loses by allowing himself to be intimidated or talked out of his vote, will learn to respect it, and use it intelligently. The negroes of the State are possessed of no small acuteness and power of development, and, wherever there are educational facilities for it, they speedily improve them. The especial need of the race is good teachers, raised from its own ranks, and the creation of a university at Atlanta for the colored population was one of the most beneficient works of the American Missionary Association.

FAMILY CIRCLE.

THE STRANGE RECOGNITION.

"A Hindoo and a New-Zealander met upon the deck of a missionary ship, They had been converted from their heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled to each other's faces; but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, 'Hallelujah!' The New-Zealander, in delight, cried out, 'Amen!'

"Those two words, not found in their own heathen tongues, were to them the beginning of 'one language and one speech.'"

WHAT LOVE IS.

One afternoon, writes a teacher, just after school had closed, as I was locking my desk preparatory to going home, little Willie stole softly to my side, climbed up the desk, and putting his arms around my neck, kissed me;

"I love 'oo, teacher," he said.

"Does Willie know what love is?" I asked.

"It's what makes us dood to folks," he replied.

Don't you think that was a very good answer for a little boy? I wonder how many of our "wee ones" have this love that makes them "dood to folks."

MISSIONARY POTATOES.

A little boy named Harry was looking very thoughtful one day when he suddenly said to his mother,—

"Ought I not to be up and doing something, mother, for the poor heathen? Am I not old enough to preach? I do not mean pulpit preaching."

"I should think not," said the mother, smiling. "But what kind of preaching, then, do you mean my boy?"

"Mine must be spade-preaching, mother."

"Spade-preaching!" echoed Sister Lottie from the other side of the room.

"Yes," said Harry. "Did not some of the school-boys dig, plant, and sell? and can not I dig my missionary-money out of the ground?"

"Well, suppose you ask father if he will let you have a piece of garden-ground," said the mother.

When father came home his little boy urged his plea for a piece of "missionary ground;" and very cheerfully was it granted, and some good potatoes for "seed" were also added.

Harry was very diligent in digging, setting, watering, and weeding; and by the summer a fine crop of potatoes rewarded his toil. Lottie had the pleasure of helping to gather up the potatoes, and send them off to the market.

In the missionary report for the next year the interesting item might be seen of "Missionary Potatoes" with a few shillings attached. May not other little boys and girls "go and do likewise"?

In some parishes of Yorkshire and Lincolnshire, where the people are deeply interested in the cause of missions, it is not unusual for parents to encourage their children to raise funds, not only by spade work but by means of fruit-trees, cows, sheep and poultry. The best cherry-tree in some orchards is the "missionary tree;" and the blossoms and fruitage of *that* tree are watched with special interest by both parents and children. Even in some of the poor parts of Ireland contributions have been raised by means of "missionary hens."

We lately had a very interesting letter from that warm friend of Ireland, Miss Holmes of Ballaghadereen, near Clogher, in which she tells of some of her little shoeless scholars bringing the eggs from hens whith have been "set apart" for missionary purposes. The interest felt by the poor children in this mode of helping the cause of Christ is deeply affecting, and may well reprove those children who have greater advantages, but who never improve them.

At a village missionary meeting in Nottinghamshire, some time ago, a little girl's collecting-box was found to contain nearly one pound in coppers. How had she filled it? By the sale of *bones*, which she had collected.

The poor children in one of our workhouses wished to send something for the missions. But what could *they* do? Thay had no money; and no friends came to see them who had any to give. But where there is a will there is a way. They began to pick up the *pins* that they found on the floors and in the yards; and those, with the consent of the governor, were sold. The farthings thus raised by these little workhouse children were, doubtless, like the widow's mite, more acceptable to the Lord than many of the offerings of the rich.—[*London*] *Children's Prize.*

RECEIPTS

FOR JULY, 1874.

MAINE, $212.45.

Bath. Winter St. Cong. Ch. $47.50, John B. Swanton $5.,	52 50
Boothbay. Capt. N. Foster	5 00
Dennysville. Peter E. Vose $20. and Box of C.	20 00
Holden. Mrs. D. F.	50
New Castle. Second Cong. Ch.	14 00
Portland. Plymouth Cong. Ch. and Soc. $75.09 to const. Rev. Chas. F. Dole and John M. Gould, L.M's., Seaman's Bethel Ch. $5. — S. S. Class, High St. Ch. $25., *for a Student, Atlanta U.*	105 09
South Paris. Cong. Ch. and Soc.	14 36
South Windsor. F. M.W. *for Belmont, Ga.*	1 00

NEW HAMPSHIRE, $472.17.

Amherst. Dr. Wm. Clark, *for Students, Talladega C.*	25 00
Epping. Cong. Ch. and Soc.	5 75
Harrisville. Mrs. Rebecca Eaton $50., Cong. Ch. $1.50,	51 50
Hollis. Cong. Ch. and Soc. to const. Miss Minnie Laird, L. M.	31 27
Hinsdale. Cong. Ch. and Soc.	12 00
Keene. First Cong. Sab. Sch.	100 00
Manchester. Franklin St. Cong. Ch.	146 85
Nashua. Pearl St. Sab. Sch.	44 73
New Market. Box of C.	
Piermont. Cong. Ch and Soc.	5 00
Roxbury. Mrs. Hepzibah Ellis	2 00
Temple. Cong. Ch. and Soc.	26 25
Winchester. Cong. Ch. and Soc.	21 82

VERMONT. $224.54.

Bellows Falls. Cong. Ch. and Soc.	18 89
Cabot. Cong. Ch. and Soc.	8 80
Castleton. Rev. W. C. Denison	2 00
Cornwall. Cong. Ch. and Soc. (ad'l) $26.70, Cong. Sab. Sch. $16.80, *for Talladega C.*	43 50
Lowell. Cong. Ch. and Soc.	3 60
Marshfield. Cong. Ch. and Soc.	16 40
Middlebury. Cong. Ch. and Soc.	64 40
Peacham. Mrs. D. S. Chamberlin to const. Mrs. L. J. Martin, L. M.	30 00
Royalton. Cong. Ch. to const. Mrs. Cornelia A. Kenney, L. M.	30 00
West Dover. Cong. Ch. and Soc.	5 95
West Randolph. Mrs. W. W.	1 00

MASSACHUSETTS, $4.985.69.

Amesbury and Salisbury. U. Evan. Ch. and Soc.	5 45
Andover. Ladies, Bbl. of C. and 50c. *for Freight,*	50
Andover, West Parish. Dea. Peter Smith $500., *for Virginia Hall, Hampton, Va.*— West Parish Ch. and Soc. ($6. of which *for Chinese M.*) $42.20,	542 20
Ashby. Cong. Ch. and Soc.	13 53
Boston. Old South Cong. Ch. 185., Union Ch. and Soc. $23.17,	208 17
Brookline. Harvard Cong. Ch.	255 52
Cambridgeport. Mrs. Emma P. Kendrick	5 00
Charlemont. First Cong. Ch. and Soc.(ad'l)	2 00
Chelsea. Winnisimmet Cong. Ch. $115.73, "A Friend" $1.,	116 73
Chicopee. Second Cong. Ch. and Soc. $36.89., Third Cong. Ch. and Soc. $26.20,	63 09
Cohasset. Cong. Sab. Sch.	13 17
Concord. Trin. Cong. Ch. and Soc.	13 81
Danvers. Maple St. Cong. Ch. and Soc. $190.50, First Cong. Ch. and Soc. $58.55,	249 05
East Cummington. Cong. Sab. Sch.	9 00
Falmouth. First Cong. Ch. and Soc.	15 25
Fall River. First Cong. Ch.and Soc. $61.50, Central Cong. Ch. (ad'l) $2.,	63 50
Fitchburgh. Rollstone Ch., *for Hampton N. & A. Inst.*	25 00
Franklin. First Cong. Ch. and Soc.$42 55, "Widows Offering" $25.,	67 55
Freetown. "A Friend"	10 00
Harvard. Cong. Ch. and Soc., *for Talladega C.*	7 00
Holyoke. Second Cong Ch. and Soc.	17 50
Hopkinton. P. J. Claflin	75 00
Hubbardston. Cong. Sab. Sch. *for a Teacher,*	14 00
Lanesville. Rev. H. H. Teel and Wife, *for Theo. Dept. Talladega C.*	2 00
Leicester. Welcome Marsh	2 00
Medfield. Miss Lydia A. Daw	5 00
Medway. Village Cong. Ch. and Soc. to const. Miss Mary L. Haskell, Miss Sarah A. Metcalf, Miss Miriam Hawes and Leonard H. Taylor, L. M's.	130 00
Millbury. Second Cong. Ch. and Soc.	60 00
Milton. E. G. McElroy	2 00
Monson. Cong. Ch. and Soc. $70., E. F. Morris $30. to const. Mrs. Louisa J. Morris, L. M. E. A. W. $1.,	101 00
Monterey. Cong. Ch. and Soc.	35 00
Newburyport. Whitefield Ch.	42 00
North Abington. Estate of Polly S. Thompson by James Ford, Ex.	500 00
Northampton. Estate of J. P. Williston by A. L. Williston, Ex.	944 00
North Andover. Trin. Cong. Ch. and Soc. to const. Joseph S. Sanborn and Thomas E. Foye, L. M's,	60 00

Northbridge. Mrs. Phebe S. Marsh, ... 5 00
Northborough. Evan. Cong. Ch. and Soc. $51.36, *for Straight U.*, Rev. Horace Dutton $50., *for a student, Straight U.* "A Friend" $1. ..... 102 36
North Brookfield. First Cong. Ch., from Little Banks, ... 18 28
North Hadley. F. Smith 12 00
South Weymouth. Second Cong. Ch., Dea. Jacob Loud $90. to const. MRS. ANN DYER, MRS. BETSY J. HOLBROOK and MRS. MARY R. LOUD, L. M's., ... 90 00
Springfield. "Unabridged" 500 00
Stockbridge. Mrs. W. Whitney 5 50
Templeton. "A Friend" 10 00
Waltham. Cong. Ch. and Soc. 55 00
Ware. Ladies' Benev. Soc. *for a student, Straight U.* 50 00
Wareham. Cong. Ch. and Soc. 57 35
Warren. Cong. Ch. and Soc. 90 94
Watertown. Phillips Cong. Ch. 33 67
West Newton. Mrs. Adolphus Smith, ... 10 00
West Roxbury. Cong Sab. Sch. 5 73
Woburn. Cong. Sab. Sch. 65 00
Worcester. Mrs. Eliza Healy $101., *for N. & A. Inst., Hampton, Va.*—Central Cong. Ch. $55.49, ... 156 49
Yarmouth. First Cong. Ch. 43 35

RHODE ISLAND.

Pawtucket. Central Falls Cong. Ch. (ad'l) R. Robertson 3 00

CONNECTICUT, $2,018.37.

Canaan. First Cong. Ch. 7 00
Canterbury. John M. Francis 10 00
Central Village. Cong. Ch. and Soc. 39 50
Chester. Cong. Ch. 23 97
Clinton. Miss Nancy Stanton 5 00
Danbury. First Cong. Ch. 55 00
Deep River. Cong. Ch. $22,83. Dea. Geo. Spencer $10. ..... 32 83
Durham Centre. M. E. H. 1 00
East Hartford. Cong. Ch., quarterly Coll. $30., "A. W." $10., ... 40 00
Greenwich. Miss Sarah Mead 100 00
Hartford. First Cong. Ch. $135.41, South Cong. Ch. $50., ESTATE of J. H. Goodwin, by Chas. S. Goodwin, Ex. $20. .... 205 41
Hebron. "Three Friends" $15., O. B. Porter $5., S. S. $1., ... 21 00
Hockanum. Mrs. G. P. P. 1 00
Kent. First Cong. Ch. 25 02
Mansfield. Cong. Ch. and Soc. 15 96
New Britain. Center Ch. and Soc. 139 02
New Haven. Dwight Place Ch. and Soc. $81.27. Third Cong. Ch. $34.29, ... 115 56
North Guilford. "A Friend" 10 00
North Woodstock. Cong. Ch. 32 53
Norwich. "A Friend" $300., First Cong. Ch. $45.01, Mrs. Charles Lee $25. ..... 370 01
Plainville. Henry A. Moody $5. *for Scholarship, Straight U.* — Mrs. Chas. Lewis $5. ..... 10 00
Suffield. "A Friend" *for Talladega C.* .. 40 00
Thomaston. Cong. Ch. 33 50
Unionville. Cong. Ch., quarterly Coll., *for Straight U.* 47 51
Westbrook. ESTATE of Jared Platts, by R. E. Rice, Ex $250., Cong. Ch. and Soc. $72. to const. CARRIE C. PAGE and EMILY CHAPMAN, L. M's., ... 322 00
West Killingly. Isaac T. Hutchins 5 00
West Winsted. Second Cong. Ch. $120.78, —"A Friend" $100. *for a Teacher*, ... 220 78
Wilton. Cong. Ch. 26 27
Winsted. First Cong. Ch. and Soc. 48 00
Wolcott. Cong. Ch. and Soc. 5 50
—— "A Friend" 5 00
—— "A Friend" 5 00

NEW YORK, $2.537.96.

Albion. First Presb. Ch. Sab. Sch. *for a new hall, Talladega C.* 11 00
Ballston Centre. T. B. 1 00
Black River. Rev. David Dexter 5 00
Brooklyn. Plymouth Ch. $1566.62., Mrs. H. Dickinson $2, ... 1568 62
Candor. Cong. Ch. $21. and Sab. Sch. $9. to const. MRS MIRZA C. BOOTH, L. M. .. 30 00
Champlain. First Presb. Ch. 7 10
Churchville. Cong. Ch. and Soc. 30 00
Eaton. Cong. Ch. 15 45
East Chatham. C. W. L. 50
East Wilson. Rev. H. Halsey, ... 30 00
Fairport Young People's Miss. Soc. $23., Mrs. Huldah Ayrault $20. ..... 43 00
Gilbertsville. Rev. A. Wood 10 00
Howell's Depot. C. W. C. 50
Ithaca Rev. John Thomas 5 00
Mexico. A. Wheeler 5 00
Moravia. First Cong. Ch. 10 00
Morristown. J. C. 1 00
Millville. Estate of Mrs. Ester L. Bowen ($30. of which to const. MRS. ELECTA G. LINSLEY, L. M.) 358 37
New Hartford. ESTATE of Mrs. Patty Abbott by Henry G. and W. E. Abbott, Ex's. 150 00
New York. "A Friend" $50., *for a Teacher*—Joseph S. Holt $10.—J. B. Ford and Friend, "Christian Union," one year, *for Talladega C.* 60 00
Norwich. M. and R. Jennison, *for New Iberia, La.* 10 00
Oswego Falls. Mrs. H. S. 1 00
Port Richmond. Capt. Stephen Squire.... 5 00
Rome. John B. Jervis 25 00
Seneca Castle. Mrs. Harriet Jones 5 00
Union Springs. Mrs. Mary H. Thomas, *for Teachers* 120 00
Utica. Welsh Cong. Ch. 6 00
West Groton. Cong. Ch. 8 42
West Hebron. "A deceased friend," by Mrs. P. B. Larkin 6 00
—— "A Friend" 10 00

NEW JERSEY.

Newark. Belleville Av. Cong. Ch. $40.85. By R. D. Weeks $6. ..... 46 85

PENNSYLVANIA, $195.97.

Candor. Isabel Connelly 2 25
Erie. "A Friend" 20 00
Forest Lake. Chauncey Wright 110 00
Philadelphia. Central Cong. Ch. and Soc. 54 72
Pompton. D. C. 1 00
Wurtemburgh. Individuals, by Mrs. T. E. Liebendorfer, ... 8 00

OHIO, $988.07.

Ashley. R. A. Levering, *for New Iberia, La.* 5 00
Atwater. "M. S." 5 00
Braceville. "A Friend" 200 00
Chatham. Cong. Sab. Sch. *for Selma, Ala.* 11 00
Claridon. Cong. Ch. 17 59
Cleveland. Euclid Ave. Cong. Ch. ($30. of which *for Talladega C.* and to const. F. L. TUTTLE L. M.) $78.18—W. F. Hinman $5., *for Selma, Ala.* Mrs. S. Williamson $5. ..... 88 18
Cuyahoga Falls. Cong. Ch. and Soc. 5 85
Delaware. William Bevan 5 00
Decatur. J. S. 1 00
Gomer. Welch Cong. Ch. $24.94, Brance Leatherwood $12.09, ... 37 03
Hampden. C. S. 50
Jersey. Mrs. Lucinda Sinnet 10 00
Lenox. Cong. Ch. $9., C. A. T. $1., ... 10 00
Lodi. Cong. Ch. and Soc. 15 00
Martinsburgh. Mrs. Hannah Boyd $3., Miss A. B. $1. ..... 4 00
Monroe Centre. S. R. S. 50
Oberlin. ESTATE of Alonzo Bailey by Geo. Kinney, Ex. $424.47.—First Cong. Ch. $25, *for Students, Talladega C.* 449 47
Painesville. First Cong. Ch. $43.35.—J. Brooks $2, 4 Individuals $1. ea., *for Selma, Ala.* 49 35
Penfield. B. R. 1 00
Troydshewdam. Sab. Sch. 3 10
York. Cong. Ch. 19 50
Youngstown. Rev. John McCutchan 50 00

INDIANA, $13.15.

Evansville. Miss E. E. Johnson $3., Cash 10c. 3 10
Terre Haute. Cong. Ch. 8 05
Vines' Springs. J. Hawkswell 2 00

ILLINOIS. $871.27.

Aurora. N. E. Ch., S. Town 10 00
Chicago. First Cong. Ch. (ad'l) $100., "Preacher" $25., ... 125 00
Dean's Corners. R. Osgood 5 00
Elm Wood. Freeman Miles 5 00
Granville. Cong. Ch 101 00
Kankakee. J. W. Bushnell 5 00
Lyonsville. Cong. Ch. 5 35
Malta. Cong. Ch. 2 70
Millburn. Cong. Ch. $16.73, Cong. Sab. Sch. $7.27, ... 24 00
Neponset. First Cong. Ch. 6 00
Odell. Cong. Ch. 23 00
Ottawa. Cong. Ch. and Soc. 29 05
Peoria. Main St. Cong. Ch. (in part) 140 00
Peru. Cong. Ch. 17 27
Princeton. Cong. Ch. (in part) 38 05
Quincy. Mrs. E. G. Furness 21 00
Rockford. Mrs. John L. Page, *for New Iberia, La.* 20 00
Sandwich. Cong. Ch. 27 00
San Jose. Mrs. Mary Nichols $5., Mrs. S. T. 50c. 5 50
Saint Charles. Cong. Ch. 12 25
Shirland. Cong. Ch. 8 10
Summer Hill. Cong. Ch. 6 00
Washington Heights. Estate of Rev. Lemuel Foster, by Mrs. Lydia C. Foster, Ex. 135 00
——— "Friends in Illinois," 100 00

MICHIGAN. $320.09.

Buchanan. M. A. Jones 5 00
California. Mrs. M. B. Tanner 2 00
Detroit. First Cong. Ch. 205 65
Edwardsburgh. Uriel Enos $5., Dea. C. S. Olmstead, $2. ..... 7 00
Highland. Mrs. J. A. C. 25
Newaygo. Ladies' Soc. $10., Cong. Ch., $4., *for Talladega C.* 14 00
Olivet. Cong. Ch. $5 82, Cong. Sab. Sch. $25., Ladies' Soc. $5.90, *for Emerson Inst.* 36 72
Otsego. By Miss Annie Temple, *for a new hall, Talladega C.* 2 30
Romeo. Cong. Ch. 22 67
St. Clair. Cong. Ch. 21 00
Saint John. Rev. S. S. 1 00
Walker. Rev. G. A. Pollard 2 50

WISCONSIN, $162.41.

Bloomington. Rev. Chas. Willey 10 00
Hudson. Rev. L. M. Foster 5 00
Janesville. First Cong. Ch. 56 12
Kenosha. "A Friend," *for a room, Talladega C.* 10 00
Milwaukee. Spring St. Cong. Ch. 48 06
Princeton. Cong. Ch. 1 00
Shullsburgh. Cong. Ch. 7 00
Sparta. L. S. Bingham $1.75, "Friends" $1.25, ... 3 00
Spring Prairie. Miss Nellie Beals 5 00
White Water. Cong. Ch. 17 23

IOWA, $255.56.

Burlington. David Leonard $100., Mrs. Joseph Everall $5. ..... 105 00
Cass. Cong. Ch. 16 05
Davenport. German Cong. Ch. $4.85 and Sab. Sch. $1.40, ... 6 25
Fayette. Cong. Ch. 13 86
Hampton. Woman's Cent Soc., by Mrs. M. P. Boutin 8 00
Independence. New England Cong. Ch. .. 8 50
Jamestown. Cong. Ch. 15 00
Lansing Ridge. Ger. Cong. Ch. 3 00
Lewis. Cong. Ch. 20 00
Lima. Cong. Ch. 3 60
Muscatine. Cong. Ch. 45 30
Montezuma. H. L. 1 00
Waterloo. F. E. Churchill 10 00

KANSAS, $20.40.

Burlingame. "Widow's Mite" 50
Cawker City. Cong. Ch. 1 50
Leavenworth. First Cong. Ch. 16 40
Seneca. First Cong. Ch. 2 00

MINNESOTA, $114.63.

Austin. Union Cong. Ch. $36.12. Estate Oliver Hitchcock $30.25, ... 66 37
Belle Prairie. Union Cong. Ch. and Sab. Sch. 5 65
Excelsior. Cong. Ch. 17 00
Minneapolis. Plymouth Ch. 10 11
Red Wing. "A Friend" 5 00
Zumbrota. First Cong. Ch. 10 50

DAKOTA TER.

Fort Berthold. Sarah A. Beals 15 00

OREGON.

Eugene City. Mrs. Lusina W. Judkins ... 20 00

CALIFORNIA.

Oakville. A. A. Bancroft 50 00

DISTRICT OF COLUMBIA.

Washington. Mrs. A. N. Bailey 5 00

KENTUCKY.

Louisville. Rent 450 00

NORTH CAROLINA.

Plymouth. J. B. 75
Raleigh. Rent 150 00

SOUTH CAROLINA.

Charleston. Plymouth Ch. 8 33

GEORGIA, $1.138.12.

Atlanta. Teachers and Students of A. U., *for Mendi M.* 15 00
Macon. Pub. Sch. Fund. 1095 00
Savannah. Beach Inst. 28 12

TENNESSEE, $1,067.25.

Chattanooga. Pub. Sch. Fund $236 25. First Cong. Ch. $13.25. ..... 249 50
Nashville. Fisk University, ... 817 75

ALABAMA, $1.014.50.

Marion. Pub. Sch. Fund $115.20, Rent $5. 120 20
Montgomery. Pub. Sch. Fund 100 00
Selma. Pub. Sch. Fund $200., First Cong. Ch. $5., — Rev. J. J. Strong 14.10, *for Talladega C.* 219 10
Shelby Iron Works. Colored Citizens, *for Talladega C.* 121 00
Talladega. Talladega College 454 20

MISSISSIPPI.

Tougaloo. Tougaloo University 247 75

MISSOURI, $34.30.

Brookfield. Cong. Ch. of Christ 4 25
St. Louis. First Trin. Cong. Ch. 30 05

——— "A Friend," *for a Teacher,* 25 00

DOMINION OF CANADA.

Sherbrooke. Rev. Arch'd Duff, ... 5 50

Total, $17,674.08

Total from Oct. 1st to July 31st.... $243,448.88

WM. E. WHITING,
Asst. Treas,

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo.,19. *Other Schools*, 47. Total, 73.

TEACHERS AND MISSIONARIES—Among the Freedmen 311; among the Chinese 12; in foreign lands 29; total, 352. STUDENTS—In Theology 47; in College Course 56; in Chartered Institutions 1907; in other schools 12,141; total, 14,048. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.